

Exploring the Ancient Path in the Buddha's Own Words

Lesson 3.8.8

Paṭhamaākāśasutta & Agārasutta How Can a Couple Meet again for Many Lives?



Paṭhamaākāśasutta	Realizing vedanā and Going Beyond: <i>Saṅkhyam nopeti vedagū</i>
<p>“Seyyathāpi, bhikkhave, ākāse vividhā vātā vāyanti. Puratthimāpi vātā vāyanti, pacchimāpi vātā vāyanti, uttarāpi vātā vāyanti, dakkhiṇāpi vātā vāyanti, sarajāpi vātā vāyanti, arajāpi vātā vāyanti, sītāpi vātā vāyanti, uṇhāpi vātā vāyanti, parittāpi vātā vāyanti, adhimattāpi vātā vāyanti.</p>	<p>“Just as, Bhikkhus, in the sky blow various winds: There are winds that blow from the east, winds that blow from the west, winds that blow from the north and winds that blow from the south. Winds that blow with dust and dustless winds, cold winds that blow and hot winds blow, winds blow that are mild and winds that are very strong.</p>
<p>Evameva kho, bhikkhave, imasmim kāyasmim vividhā vedanā uppajjanti, sukhāpi vedanā uppajjati, dukkhāpi vedanā uppajjati, adukkhamasukhāpi vedanā uppajjati”’ti.</p>	<p>In the same way, Bhikkhus, in this very body different sensations arise: A pleasant sensation arises, an unpleasant sensation arises and a neither pleasant nor unpleasant, neutral sensation arises.”</p>
<p>“Yathāpi vātā ākāse, vāyanti vividhā puthū; Puratthimā pacchimā cāpi, uttarā atha dakkhiṇā.</p>	<p>“Just as winds blow in the sky, different and numerous, From the east and from the west, from north and south alike,</p>

<p><i>Sarajā arajā capi, sītā uṇhā ca ekadā; Adhimattā parittā ca, puthū vāyanti mālutā.</i></p>	<p><i>Dusty and dustless, cold and hot at times, Extremely strong or with a gentle breeze, Of different character are all these various winds that blow,</i></p>
<p><i>Tatheviasmimṃ kāyasmimṃ, samuppajjanti vedanā; Sukhadukkhasamuppatti, adukkhamasukhā ca yā. Yato ca bhikkhu ātāpī, sampajaññaṃ na riñcati; Tato so vedanā sabbā, parijānāti paṇḍito.</i></p>	<p><i>So also sensations arise in this very body here, Pleasant, unpleasant and neither pleasant nor unpleasant, neutral ones. A Bhikkhu, who is ardent and does not neglect constant thorough understanding of impermanence, Such a wise man fully understands sensations in their entirety.</i></p>
<p><i>So vedanā pariññāya, diṭṭhe dhamme anāsavo; Kāyassa bheda dhammaṭṭho, saṅkhyam nopeti vedagū' 'ti</i></p>	<p><i>Having thus comprehended sensations, he remains free from taints in this very life, And firmly established in Dhamma, When his life-span comes to end and his body breaks, He attains a stage beyond all measures.”</i></p>

Agārasutta	
<p>“Seyyathāpi, bhikkhave, āgantukāgāraṃ.</p> <p>Tattha puratthimāyapi disāya āgantvā vāsaṃ kappenti, pacchimāyapi disāya āgantvā vāsaṃ kappenti, uttarāyapi disāya āgantvā vāsaṃ kappenti, dakkhiṇāyapi disāya āgantvā vāsaṃ kappenti.</p> <p>Khattiyāpi āgantvā vāsaṃ kappenti, brāhmaṇāpi āgantvā vāsaṃ kappenti, vessāpi āgantvā vāsaṃ kappenti, suddāpi āgantvā vāsaṃ kappenti.</p>	<p>“Imagine, Bhikkhus, a guesthouse.</p> <p>Visitors having arrived from the eastern direction lodge there, visitors having arrived from the western direction lodge there, visitors having arrived from the northern direction lodge there and visitors having arrived from the southern direction lodge there.</p> <p>Likewise, Khattiyas having arrived lodge there, Brāhmaṇas having arrived lodge there, Vessas having arrived lodge there and Suddhas having arrived lodge there.</p>
<p>Evameva kho, bhikkhave, imasmiṃ kāyasmimṃ vividhā vedanā uppajjanti.</p> <p>Sukhāpi vedanā uppajjati, dukkhāpi vedanā uppajjati, adukkhamasukhāpi vedanā uppajjati.</p>	<p>In the same way, Bhikkhus, in this very body different sensations arise, a pleasant sensation arises, an unpleasant sensation arises and a neither pleasant nor unpleasant, neutral sensation arises.</p>
<p>Sāmisāpi sukhā vedanā uppajjati, sāmisāpi dukkhā vedanā uppajjati, sāmisāpi adukkhamasukhā vedanā uppajjati.</p>	<p>Likewise arises a pleasant sensation with attachment, an unpleasant sensation arises with attachment and a neither pleasant nor unpleasant, neutral sensation arises with attachment.</p>
<p>Nirāmisāpi sukhā vedanā uppajjati, nirāmisāpi dukkhā vedanā uppajjati, nirāmisāpi adukkhamasukhā vedanā uppajjati”’ti.</p>	<p>Further arises a pleasant sensation without attachment, an unpleasant sensation arises without attachment and a neither pleasant nor unpleasant, neutral sensation arises without attachment.”</p>